TO THE Great TURK, AND HIS KING AT ARGIERS.

TOGETHER WITH

A Postscript of *George Pattison's* taking the *TURKS*, and setting them on their own Shoar.

LONDON,

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TO THE

Great TURK,

And his King, at ARGIERS.

IN the Name of the great God, and Lord, Creator, and King of all things, in Heaven and Earth, do I write unto you. And I do take *Enoch*, *Noah*, *Abraham*, and *Lot*, and *Isaac*, and *Jacob*, and *Joseph*, and *Moses*, and *David*, and all the Prophets of the Great and most High, Dreadful and Terrible God, who is a consuming Fire to the Wicked, and *John*, as you say in your *Alcoran*, *pag.* 30. *chap* 33. I say *John*, the Son of *Zachariah*, that did affirm Christ to be the *Messiah*, and to be the Word of God, that great, and chaste, just Prophet, and *Mary* the Mother of Jesus Christ, with all his Holy Apostles, and your own *Mahomet* that writ your *Alcoran*, to be Witness against you and some of your practises that is practised amongst you, at the dreadful day of Judgment of the great God, when you shall all give an Account of your Words, Deeds and Actions, and be rewarded; who will reward every man according to his works, whether they be good or evil. For I say of a Truth, That the great God and Lord of Heaven and Earth, and all things therein, is no respecter of Persons, but in every Nation, he that fears God, and worketh Righteousness, is accepted of him.

And now, O great *Turk*, and the King of *Argier*, I have something here to present before you, And my desires are, That you may read, hear and fear, the Great and Terrible, Righteous, Holy and pure God.

And here as followeth, you may see the Impiety and unchastness, and the cruelties of some of your People at *Argier*, against honest, chaste People, that serve and fear and worship the most

high God, which you have taken Captive, I say you have taken their Ships, their Goods, and some you keep Slaves, some till they have died, and others you have sold for Slaves, many people of the most high God, in scorn called *Quakers*, besides great numbers of other *English* people, and people of other Nations cruelly Oppress, and inhumanely used by you.

Did ever *Mahomet* give you Authority to rob, spoil, and take the Goods of them that do you no harm, and keep Captives the bodies of them, and sell them, or to beat upon the feet, belly, or back, them which are so taken, to make them promise more money for their Ransoms than they are able; Or to beat upon the feet with one, or two, or three hundred blows, and hang up by the heels, and beat them which you have taken Captives, because they refuse to lye with your men, as a man lyeth with a Woman: And is it not contrary to your very wild Bulls, Horses, Rams, and He Goats, and other wild Creatures and brute Beasts?

And is it not declared against, by the Mighty and Eternal God, by *Moses* and all his holy Prophets; who saith, It is an Abomination to lie with mankind as with Woman kind: and such men as commit these Abominations have defiled the Land, and God will spue them out. And such Emperours, Kings and Magistrates as wink at, and suffer such wicked Abominations and Impieties, the great God will bring his Judgments and Vengeance upon them.

For the Eternal Holy Lord God Almighty saith, who is of purer eyes than to behold Iniquity; If any man lyeth with mankind, as he lyeth with Women, both of these men have committed Abomination, they shall surely be both put to Death; their Blood shall be upon them, for all such defile Gods Land and Earth; and for such Iniquities will the mighty God visit your Land: For he is the mighty God, to see all your actions, ways and doings, and hears all your words, and sees all your thoughts; and you can turn your selves no way from the eye and face of God, nor from his hearing your words, nor seeing your thoughts. Now would you (to wit, the Great *Turk*, and the King of *Argiers*, or any of your Subjects) be so served your selves, if you should be so taken Captive, to be hanged up by the heels, and beaten with two or three hundred stripes, because you esteem Vertue, Piety and Chastity,

nity, and not be forced to lye with other men, as you lye with Women, could you undergo such punishment as you inflict upon some of our Chast people, because they will not submit to such abominable impieties, as some of your Subjects would force upon them that you have now in Captivity.

And would you think it were just, according to the Law of the great God, and your own *Alcoran*, if you were taken Captive and your Goods spoiled, and to be beaten upon the belly, back or feet, to get more mony than you are able to be give, for the Redemption out of your Captivity; and is not this contrary to the Just Law of the great and holy God, and contrary to his Prophets, yea and contrary to *Mahomet*, that gave forth the *Alcoran*: Or did those which took *Lot*, *Abraham*'s Friend, and his company Captive, beat them, because they would not lye with men as with Women? Or where did ever *David*, or any of the Prophets of God, force any that they had taken Captive, to lye with man as with Woman, as you have done.

And do not you remember, that when some of your Men of War took *George Bastison* Captive, who was a *Quaker*; and his Ship, and his Men, and after they conquered them again, without hurting of them, and took them Captive, and when they had done, set them on the *Turkish* Shoar without hurting of them, as may be seen in the Posteript.

And where did ever any of the *Turkish* Men of War do so to the *English* or to the *Quakers*; but on the contrary you beat them, to get more mony than they are able to give you, and because they will not lye with your men as they do with Women; and this practice of yours is neither moral nor humane, but worse than Beasts; and so do contrary to the Law of the great God, in that you do that to others, which you would not have others do unto you. Now *Mahomet* saith in your *Alcoran*, chap. 15. pag. 161. *When the Messengers of the great Eternal God, were sent to destroy the Infidels of* Sodom, *which came to* Lot's *House; and the Inhabitants of the City came to* Lot's *House, to see the Messengers: And* Lot *said unto them, I beseech you, defile not your selves with my Guests: Fear God, and dishonour not your selves; and how, that* Lot *said, behold my two Daughters, take them, and the Inhabitants said, we do not hinder thee to lodg thy Guests: and how that the Inhabitants remained confounded*

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in their Drunkenneſs, and that God overthrew the City, and turned it upſide down, and cauſed it to Rain with Stones and Fire which utterly deſtroyed it, who were ſo impious: And this ſhall ſerve for an Example to Paſſengers that ſhall ſee thoſe ruines; and for a mark of the Omnipetency of God; to them that believe in his Divine Majeſty, that God avenged on them, they may ſerve for Examples to Poſterity. Now how can you look up to the great God of Truth, and in your owned *Alcoran* and Scriptures concerning *Lot*, and ſuffer ſuch impious abominable Actions, to be committed at *Argier*, for your men to whip young men, and force, becauſe they will not lye with men as women; Is not this as bad or worſe than the *Sodomites*, that would have layn with the Meſſengers that came to *Lots* Houſe, as with Women; who called to *Lot*, and ſaid, bring them out that we may know them, and *Lot* proffered them his two Daughters to ſave the Meſſengers. And is not the Eternal God, that changes not the ſame, to Judge and Deſtroy them that act ſuch things among you, as them in *Sodom* did, and that ſuffer ſuch Impieties and Abominations to be acted, and love their Sins more than Piety.

And *Mahomet* ſaith in your *Alcoran*, Chap. 15. *God guideth not the Unjuſt.* and therefore the Great and Eternal God doth not guide your people in theſe Impieties; and you ſay, The greateſt part of the World are impious, becauſe of the enormities of their Crimes; But now look among your own Subjects, and ſee if they be not the ſame for crimes, impieties, and enormities. And if *Jeſus* the Son of *Mary*, who confirms the antient Scriptures, be full of Light, and of the Goſpel, to conduct the people the right way, with a confirmation of the Old Teſtament, and guide, and inſtruct for the righteous, then certain your actions before mentioned at *Argier*, and that way, doth declare you not to be in this right way of Light, and Goſpel of Jeſus.

And again *Mahomet* ſaith in your *Alcoran*, *ſuch as ſhall not Judge conformable to the Laws of God, are unjuſt*: and theſe Abominable Impieties of yours, are not conformable to the Law of God, but leads you into the way of Deſtruction, from the way of Salvation, and therefore unjuſt.

And you ſay in your *Alcoran*, chap. 5. *God loveth the juſt*, but he hateth ſuch unjuſt action of yours: And in your *Alcoran* you write, *That God puniſhed the Children of Iſrael that polluted the earth, and*

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opposed the Will of God, &c. and further you say, *He that slayeth an Innocent person, shall be punished as if he had slain the whole World; and he that shall give his life shall be recompensed as if he had given Life to the whole World.* Now hath not your practise herein been contrary to your *Alcoran*, as in chap. 5. and pag. 64. 65.

And do not you say, *you gave them your Curse, that alter'd the words of the Scripture*, and also saith, *That God loves them that do good*, c. 5 p. 65.

Now these bad actions of yours, are contrary to the Scriptures, and contrary to your *Alcoran*, and therefore how can God love you. And again you say, *Such as have the Knowledg of the Scriptures, ought to believe in Jesus before their Death; for he shall be a Witness against them of their Actions in the day of Judgement.* Now ye *Turks* consider how you do acknowledge the Scriptures, and believe in Jesus, and in God, who sheweth forth such abominable Actions: and do not you think that Jesus the Messiah, will be a Witness against you at the day of Judgement, for your impities and your infidelity, and must not all such be cast into the lowest Hell, and find no relief except they repent in their life-time, and do good Works meet for Repentance, and resign your selves to God, and obey his Commandments; as to this effect you say in your *Alcoran*, cap. 4. pag. 61.

And you confess, *That every man shall taste Death, and have reward at the day of Judgement.* And do you think of the day of Judgement, and fear God, that do such Evils and Impieties.

And again, you say in the *Alcoran*, *That you would have the fear of God before your eyes, and if you be converted, your Principle remains unto you, do injustice to no man, then it shall not be done unto you: if your Debtors be not able to pay and in want, you do well to stay their conveniency*, chap. 2. page 28.

Now do not you *Turks* shew, That you are degenerated from your Principle, and are not converted, that do these unjust, abominable things to others, that you would not have them do unto you, and beat your Slaves and Captives, because they will not give you more mony than they have to redeem themselves withal, and because they will not lye with your men as with Women; and therefore, as you say in the same Chapter, *The Wicked shall be deprived of Protection at the day of Judgement.* And again in your *Alcoran* you say, *You shall all one day appear before his Divine Majesty, to be judged.* Therefore dread and fear this day, you that com-

commit ſuch Abominations, and act ſuch Cruelties. Again, *Mahomet* ſaith, in *c.* 2. *p.* 19. *There be men whoſe Speeches may be pleaſant to thee in this World, they will call God to witneſs what is in their hearts, nevertheleſs, they are very pernicious:* Now, is not this your Condition at *Argier?* And you ſay, God knoweth, he is with them that fear him, *c.* 2. *p.* 18. But truly you do ſhew that you are not in this fear, *c.* & *p.* 11. Again, you ſay, *Whereſoever men do turn themſelves, there the Face of God will meet them, his Divinity extendeth through the whole Earth.* Therefore how dare you in the face and ſight of God act ſuch things, and not repent, and fear his divine Majeſty: And therefore take heed that you do not purchaſe to your ſelves the Life and Luſts of the World, and quit Paradice, and go into miſery; as you ſay in your 8 *page.*

And again, *Mahomet* ſaith, *If Slaves have recourſe to you, ye ſhall redeem them,* &c. page 8. Now you are far from redeeming Slaves, when you beat them for not giving you Mony according to your wills, and more than they can give, and alſo beat them, becauſe they will not commit horrid Uncleanneſs, to defile and abuſe their Bodies with Mankind. And you ſay that *Adam* begged pardon for his Fault, who departed from his Grace, and have not you need of this, and repent and turn to the Lord, you who defiles the Earth? For elſe is not Hell prepared for all ſuch that polutes the Earth, for you are not obſervers of Gods Law, nor of your own *Alcoran,* as you may ſee, *chap.* 2. *page* 2.

And the great God, the Creator of all, doth know all in Heaven and in Earth, both what is done in ſecret and openly, and all is naked before him, who will reward every man according to his Works; He is a conſuming Fire.

And *Mahomet* ſaith, *that God guideth not the Wicked,* chap. 19. page 115. And again, he ſaith, *Alms is appointed for the Poor, for them that recommend themſelves to God, to redeem Slaves, and ſuch as are in Debt,* in the ſame chap. p. 11. I ſay then, according to your own *Alcoran,* God hath not been your Guide, to be ſo wicked againſt the Slaves you take: And as for your Alms, and Charity to them, is manifeſt but cold: But where did any called Chriſtians, after they had taken any of you *Turks,* beat you, becauſe you would not give them more mony than you had, and becauſe you would not lie with Men as with Women: And if God be

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full of goodneſs for the people, as *Mahomet* ſaith, *c.* 10. *p.* 130. then you are degenerated from his Goodneſs.

And again, in *c.* 11. *p.* 134. *Mahomet* ſaith, That *God ſhall reward every one according to his Works*; And therefore, why do not you dread and fear this great God of Heaven and Earth? And *c.* 11. *p.* 140. *Mahomet* ſaith, detain nothing from your Neighbours, defile not the Earth, *&c.* Then how can you detain mens Children, and Servants, and Goods from them, and beat them, becauſe they will not give you more Mony than they have, to redeem them, and hang them up by the heels and beat them, becauſe they will not lie with Men, as with Women; O horrible Impieties; And did not God deſtroy ſuch both in the day of *Noah*, *Abraham*, *Lot*, and *Moſes*, that did corrupt and defile the Earth?

And, *c.* 12. *p.* 144. *How* Joſeph's *Miſtreſs would have had him to have been unchaſt, and how amorous ſhe was of* Joſeph *her Husband's Slave, and how that* Joſeph *ſaid, O God, I had rather be a Priſoner, than do what ſhe deſireth.* Now here, Do not you act contrary to *Joſeph* and your own *Alcoran* who would force your Captives to lie with you as with Women? Is not this worſe then *Joſeph's* Miſtreſs, who would not only force, but beat them with ſome hundreds of Stripes, becauſe they will not ſubmit to your inhumane Impieties, and unchaſte wicked Luſts? For our Friends, that are your Captives, are of *Joſeph's* Spirit, that obey the Law of the moſt high God. And, you ſay, that *Joſeph's Miſtreſs did confeſs he was a juſt man, but* Joſeph *would not be a Traytor to his Maſter*; No more can the People of God called *Quakers*, your Slaves in *Argier*, be Traytors to God, and diſobey his juſt Laws, that condemns ſuch unchaſte inhumane Impieties, that you *Turks* would force in *Argier*, to lie with Men as with Women, they had rather be Priſoners all the days of their Lives.

And therefore, as *Mahomet* ſaith, *c.* 19. *p.* 188 *That all ſuch Infidels, for their Impieties, muſt burn in Hell, except they repent of their wicked Actions.* For, as you confeſs, *You muſt all appear before the Lord, at the Day of Judgment, and give an account of your actions.* And could the old World, and *Sodom*, be more vicious than you, that do ſuch wicked Actions. And *Mahomet* ſaith, chap. 21. pag. 200. That *David* and *Salomon who rendred Juſtice in the Field, that the Flocks of the Village entred by night without Shepherds*;

Now are not you fallen and degenerated from this Juſtice both of *David* and *Solomon*? that the Flocks cannot enter the Villages without Shepherds and Guides, ſee the Great God of Truth judge; and therefore what will you ſay in the day of Judgement, when the Prophets and your own *Alcoran* will be againſt you; for will not you that act ſuch things, be found Fire-brands of Hell; and how can ſuch expect the Lords Protection: and therefore the great God will call you to an account for all your actions, and all men upon the earth, who tranſgreſs his good and holy Juſt Law: and if the God of Truth be King of the whole Earth, as you confeſs in your *Alcoran* chap. 23. pag. 212: *and the Creator of all, and King of all things, both in Heaven and Earth,* then how dare you act ſuch unchaſt, unjuſt things, and be ſuch Wicked Rebels againſt his Commandment and Juſt Law, and therefore the Ballance of the Curſed, as you confeſs, ſhall be light of good Works, that obeys not the Commandments of God.

And *Mahomet* ſaith chap. 29. page 245. *how God delivered* Abraham *from the People that would have killed him*: but if you were in the ſteps and Faith of *Abraham* or *Lot*, you would not defile your ſelves with filthineſs; and do not you confeſs, That *Lot* ſaid to them of *Sodom*, ye defile your ſelves with filthineſs, unknown to any before you, and told them they inclined to the love of men; ye rob in the high-ways and defile one another: Now have not you *Turks* forgotten *Lots* Preaching, and degenerated from your own *Alcoran*, and are become Robbers, and to follow that unknown filthineſs, with which you defile your ſelves (to wit,) the Luſt of men: that you beat thoſe men which you have robb'd and ſpoyl'd, and taken Captive, becauſe they will not lye with your men as Women: And therefore how can you expect, but that Gods Wrath and Indignation will fall upon you for your impieties, and you to be ſet forth for examples to Poſterity, whom the Devil hath ſeduced from the right way of the Lord, and of his righteous law, who neither follows your own *Mahomet*, what he hath declared, but the vanities of Infidelity, and fears not God, his Divine Majeſty, nor regard his Law, but have contemned his Commandments. And therefore *Mahomet* ſaith chap. 51. pag. 326. *ſuch as fear not God, and do not believe, ſhall be puniſhed in Hell-fire.* And again *Mahomet* ſaith, chap. 59. pag. 344. *In the Name of God, gracious and merci-*

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ful, whatsoever is in Heaven and Earth exalts the Glory of God, he is Omnipotent and Wise; It is he that exiles the Wicked from among them that knoweth his Law: Then here are not you the Wicked that are exiled, that disobey his Law, and commit such abominable things, and therefore you cannot exalt Gods Glory, neither are you gracious nor merciful, that do thus beat and abuse your Captives, because they will not lye with men as Women, yea 2 or 300 Stripes, and to give more mony for their Redemption than they are able to give: and therefore such Wickedness as yours doth dishonour the great God, and you will be made the examples of his Wrath, and suffer the pains of Hell fire, except ye repent; as *Mahomet* saith chap. 67. pag. 356.

And therefore, do not strengthen your selves in Impiety, nor put your Fingers in your Ears and stop them, and cover your Head with your Garments, that you will neither hear nor see Gods Law, as *Mahomet* tells you, which reproves you for your Impieties, who are erred from the right way of the Lord, that do commit such things. And *c.* 93. *p.* 385. *Mahomet* tells you, how the Lord inriches you, and that you should do no injury to the Orphans, and that you should not devour the poor, but that you should recount the Graces that God hath conferred upon you: Now, are not you *Turks* degenerated, not only from the Law of God, but from *Mahomet*'s teaching in his *Alcoran*? Do not ye devour the poor Orphans, who you take Captive, and injure them when you beat them, because they will not give you more mony than they have, and because they will not lie with your men, which is abominable?

Again, *Mahomet* saith, *c.* 102. *p.* 319. *He that persecutes his Neighbour, misery is upon him, and persecution shall come upon him, and conquer him*; And therefore, if ye believe his *Alcoran*, this will be fulfilled unto you, that do such things. And again, *Mahomet* saith, *He that heaps up Treasures, and is busie to count them, thinks they will make him Immortal*, he tells such what shall be their misery, *that their Hearts shall burn in the fire of Hell*; and therefore what will become of you, who get your Treasure by Theft and Robbery, and taking Captives, and beat them to give more mony for Redemption than they have, neither do not think you any harm, who are the Subjects of the great God, and keep his Command-

ments; surely such that do so, will be overwhelmed with the Flames of Hell, and bound to great Pillars of the same. And again *Mahomet* saith, chap. 105. pag. 391. *He that devours the Substance of Orphans, and the Bread of the Poor, Blasphemes against the Law of God, and misery is upon him.* Now are not you men of *Argier*, that devours the substance of Orphans, and hinder men to do well and follow their lawful business: and so are not only under the Judgement of the Law of God, but under the Judgement of your *Mahoment*, who live there by spoyling and robbing your Neighbour, that think you no hurt.

And *Jesus* the Son of *Mary*, which you confess in your *Alcoran* was sent to guide and instruct people in the right way, whom you confess was a great Prophet, and do find fault with the *Jews* because they did not obey him, he commands people that they should love their enemies, and do good unto enemies, and pray for enemies, and do good unto them that despightfully use them. And you say in your *Alcoran*, *That Jesus shall be a Witness in the day of Judgement, against such as obey not his Law*; then do not you believe he will be a Witness against you, for disobeying his Command and Law, who hate not only them you think your enemies, but those that neither think nor do you harm, and take them Captive, and rob and spoil them of their Goods; and beat them because they will not be defiled with your men, and give you more mony for their Ransom than they are able to give.

And again *Mahomet* saith, chap. 3. pag. 34 *That* Jesus *said, Who shall sustain the Law of God in my absence? and the Apostles answered him, We will sustain the Law of God in thy absence*, &c. And therefore why do not you believe in the Law of God, according to Jesus and the Prophets; for Jesus Apostles declared against such men as burned in their Lusts one towards another, men with men; and who knew the Judgements of God was upon them that committed such things, and that they were worthy of Death, and yet did not only do such things, but had pleasure in them that did them; and therefore you *Turks* that do such things, are Judged by the great God, and all his Holy Prophets, and Jesus Christ, and his Apostles, to Act contrary to Gods pure, just, holy, righteous Law, and they are Witnesses against you, as is also your own *Alcoran*.

And now, consider O ye *Turks*, The great and holy Eternal God, who

who made the World and all things therein, he is Lord of Heaven and Earth, and great King over all, and dwelleth not in Temples made with hands, but in Temples of Peoples hearts, neither is he Worshipped with mens hands; he giveth to all breath, life, and all things, that they might serve and worship him, and he hath made of one Bloud all Nations of men, for to dwell on the face of the Earth; and hath determined the times before appointed, and the bounds of their Habitations, and all should seek after the Lord, who fills Heaven and Earth, who is not far from any people, and now commands all men every where to repent; because he hath appointed a day in which he will Judge the World in Righteousness; And therefore how can you do any Violence against your own flesh and bloud, seeing that God hath made of one Bloud all Nations of men, and commands you to do unto all men, as you would have them do unto you, yea and to love one another, and to love enemies: and therefore it is the Devil that seduces you, and makes you hate both your Friends and Enemies, and your own Flesh and Bloud. And also the Eternal God of Truth commands, That Prayers and Supplications be made for all men, who would have all men to be saved, and come to the knowledge of the Truth, and therefore you ought not to destroy them, nor to hurt them, which you cannot hurt, if you truly pray for them: For the Lord hath commanded his Prophet *Ezekiel* to say unto the People, *As I live saith the Lord, I have no pleasure in the Death of the Wicked, but that the Wicked turn from his Wicked ways and live: Therefore turn ye, turn ye from your evil ways, for why will ye Die, for I have no pleasure in the Death of him that Dieth, saith the Lord God of Truth, therefore turn your selves to the Lord and ye shall live; for the Lord God that Created the Heavens and the Earth, and stretched them out; he that spread forth the Earth, and that which comes out of it, he that giveth breath to the People upon it, and Spirit to them that walk therein, his Law and Covenant, and Light is to be minded and kept that he hath given to the Nations, so that every one that hath Breath, may praise the Lord in his Covenant of Light; for in the hand of the Lord is the Soul of every living thing, and the Breath of all mankind. And the Lord opens unto them that obey him, his good Treasure; that they have the Blessings from above and also from below; and he is the Lord God of the spirits of all flesh, and therefore all are to worship and serve him in the*

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Spirit and Truth, who is the Lord God of their Spirits: And he was the Teacher of Adam *and* Eve, *and as long as they kept under his Teachings they were happy; but when they forsook Gods Teaching, and followed the Devils and Sathans Teaching, who led them from God into corruptions, filthineſs, uncleanneſs, and into Diviſions. and to deſtroy one another, but according to Gods Promiſes and Prophets, the Seed of the Woman is come to bruiſe the Serpents head: and is the Speaker and Teacher again to his People by it, as he was to* Adam *and* Eve *in Paradice; Glory and Praiſe to the Great and Eternal God for Ever.*

And God by his Prophets ſaid, *That he would pour out of his Spirit upon all Fleſh*: And Jeſus Chriſt ſaid, *That God was a Spirit, and they that Worſhip him, muſt Worſhip him in Spirit and Truth*: And now all Men and Women in the whole World, they muſt come to the Spirit and the Truth in their own hearts, which they have from the God of Truth, if they do ſerve and worſhip the holy and eternal God of Truth, in his Spirit and Truth: and theſe are the true Worſhippers that Worſhip the Eternal God of Truth in his Spirit and Truth, which the Devil, which is the foul corrupt Spirit is out of, who abode not in the Truth, and there is no Truth in him, therefore he is not to be followed nor worſhipped, but the God of Truth: and the Grace of God which brings Salvation, hath appeared to all men, which teacheth us his people to deny Ungodlineſs and Worldly Luſts, we living Soberly, Righteouſly and Godly in this preſent World: Now all men muſt come to this Grace of God in their hearts, which appears to them in their hearts, which ſhews them their Ungodlineſs and Worldly Luſts, and their unrighteouſneſs, and it will teach them to forſake it, and bring their Salvation; but if that you do turn this Grace of God into wantonneſs, and walk deſpightfully againſt the Spirit of Grace, you walk in deſpight of that which ſhould bring your Salvation, then you bring the Wrath and Indignation of the great God againſt you, who abuſe his Grace and Favour; and the Meſſiah and you and *Mahomet* do confeſs that *John* declares Chriſt the Meſſiah to be the Word, then you are to obey him. Moreover *John* ſaith, That he was not that Light, but ſent to bear Witneſs of that Light, *and that was the true Light which lighteth every man that cometh into the World*: Now you all being enlightened with this true Light, which Light lets you ſee all your evil deeds and actions that you do, and

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all your evil words and thoughts that you speak and think. And every one of you that doth Truth cometh to the Light, that your Deeds may be manifeſt they are wrought in God, from whom they have this Light in whom there is no Darkneſs; but every one of you that doth evil hateth the light, then you hate Jeſus Chriſt and the Eternal God, neither will you come to the light, leſt your Deeds ſhould be reproved by the light; and this is the Condemnation, *That Light is come into the World, and men love Darkneſs rather than Light; becauſe their Deeds be Evil.* Now if you would do the Truth and come to the Light and love it, it ſhines in your hearts, and would give you the Light of the knowledge of the Glory of God, in the face of Jeſus Chriſt, and then you would know this Heavenly Treaſure in your Earthen Veſſels, and the excellency of this power to be of God, and not of your ſelves. And you do confeſs, That Jeſus Chriſt was not begotten by the Will of man, who was Conceived of *Mary*, and that ſhe ſhould Conceive and bring forth without the touching of man, and he being Conceived by the Holy Spirit, then whoſe Son can he be but Gods; who taught him the Scriptures, and the myſteryes of the Laws of the Old Teſtament, and the Goſpel; who was a Prophet to the Children of *Iſrael*, as you confeſs in your *Alcoran*, chap. 3. pag. 34. *So he was declared to be Gods Son in the power. according to the Spirit of Holineſs by the Reſurrection from the Dead; for all Died in* Adam, *and he taſted Death for every man. and is riſen for the Juſtification of all that believe in him, the true Light of the Eternal God.*

And now all ye *Turks*, and all People upon the earth; God who is Immortal, Eternal, and Inviſible, he has poured out of his Spirit upon you all; but if you do gtieve it, and vex, and rebel, and err from and againſt his good Spirit, then you go from Gods Law, and that which doth Witneſs for him, which is, his Spirit in your hearts, which is a Witneſs for the King of Kings, yea, the great King of Heaven and Earth; I ſay, this Witneſs doth witneſs for the great God, who will Judge the World in Righteouſneſs, according to this Witneſs, and the Secrets of every mans heart, he by his Spirit doth ſhew unto man his Thoughts and the Imaginations of his heart, and ſearches the Heart, and tryes the Reins, and all things are naked and open to him. who is a Conſuming Fire to the Wicked: Now this Spirit of the God of Truth, which he hath poured

A 92

red upon all flesh of men and women, it is a Witness against you for the pure God, for all your unrighteous, and ungodly, impious actions, and your bad Thoughts and Words, and whatever you do or act that is unjust, and unholy, and for what you do to others, you would not have done to you; the Holy Spirit of the great God of Truth is a Witness against you: It was a Witness against *Adam* and the Old World that disobeyed him; it was a Witness against the *Jews*; and it is a Witness against all Christians that walk not in it; and *Turks*, and all people upon the earth: and they that are led by the good Spirit of God, are his Children, Sons and Daughters: and therefore prize your time while you have it, ye *Turks* and others, and mind Gods good Spirit, and his Light and Grace: which will bring your Salvation, that you may come into favour with the God of Truth.

From him whose Love is to God and Jesus Christ, the Just and Holy One, and all his Holy Prophets and Apostles, and all People upon the Earth, for their Salvation, and desires their Eternal Good and Happiness, and not any mans Destruction.

Kingston upon *Thames*, the 16 of the fifth month, 1680.

G. Fox.

POST-

POSTSCRIPT.

Of George Pattisons *taking the* Turks *about the* 8 *Month* 1663.

Dear Friend,

THine I have received: In Answer to thy request, I have given thee an Account as well and as near as I can; but as to the exact time I cannot, for I have not my Books. I was *George Pattisons* Mate, and coming from *Venice*, being near a *Spanish* Island called *May-York*, we were Chased by a *Turkish* Ship or *Patah*, as sometimes before we had been, and thinking by our Vessels well Sailing, might escape: But Providence Ordered it so, That by carrying over-much Sail, some of our Materials gave way, by which means the said *Turk* came up with us, and commanded the Master on Board, who accordingly went with four men more, leaving me and three men and a boy on board our Ship; and so soon as our men came on Board the *Turk*, they took them all out of the Boat, and came about 14 *Turks* in our Boat. All which time I was under a very great Exercise in Spirit, not so much for my self, because I had a secret hope of relief; but a great fress lay upon me for the men in this very Juncture of time; for all hope of outward appearance being then gone; the Master being on board of the *Turk*, and four more, and the *Turks* just coming on Board, I being as one, even as if I were or were not, only desiring of the Lord for patience in such an Exercise, and going to the Vessel side, to see the *Turks* come in, the Word of Life run through me, *Be not afraid, for all this thou shalt not go to* Argier. And I having for-

merly good experience of the Lords doing upon several such like occasions, as in times of War I believed what the Lord did say in me: At this all kind of fear was taken from me, and I received them as a man might his Friend; and they were as Civil, so shewing them all parts of the Vessel, and what she was laden withal, then I said to them that were our men; Be not afraid, for I believe for all this we shall not go to *Argier*, but let me desire you, as you have been willing to obey me, so be as willing to obey the *Turks*. For by our so doing I saw we got over them, for when they saw our great diligence, it made them careless of us, I mean, in securing of us: So when they had taken some small matter of what we were laden withal, some went on Board their own Ship again, and some staid with us, which were about eight: Then began I to think of the Master and the other four, which were in the *Turks* Ship; for as for my self and the other with me, I had no fear at all; Nay, I was so far from it, That I said to one them, *Were but the Master on Board, and the rest, if there were twice so many* Turks *I should not fear them*: So my earnest desire was to the Lord, That he would put it into their hearts to send him on board with the rest, and good was the Lord in answering, for it was as a Seal to what he before spoke through me.

As soon as the Master was on Board with the rest, all manner of fear was off on me as to my going to *Argier*, and some said to me, I was a strange man, I was afraid before I was taken, but now I was taken I was not; my Answer was, I now believe I shall not go to *Argier*, and if you will be ruled by me, I will act for your delivery as well as my own. But as yet I saw no way made, for they were all Arm'd, and we without Arms. Now we being altogether, except the Master, I began to reason with them, What if we should overcome the *Turks* and go to *May York*? At which they very much rejoyced; and one said, I will kill one or two; another said, I will cut as many of their Throats as you will have me; this was our mens Answer. At which I was much troubled, and said unto them, If I knew any of them that offered to touch a *Turk*, I would tell the *Turks* my self. But said to them: If you will be rul'd, I will act for you, if not, I will be still; to which they agreed to do what I would have them. Then said I, if the *Turks* bid you do any thing, do

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493.

it without grumbling, and with as much diligence and quickneſs as you can, for I ſee that pleaſes them, and that will cauſe them to let us be together: To which they agreed.

Then I went to the Maſter, who was a man of a very bold Spirit, and told him our Intents; whoſe Anſwer to me was, If we offered to riſe, and they overcame us, we had as good be burnt alive, the which I knew very well. But I could get him no way to adhere to me, in that he being fearful of Blood-ſhed; for that was his reaſon: Inſomuch that at laſt I told him we were reſolved, and I queſtioned not to do it without one drop of Blood ſpilt, and I believed that the Lord would proſper it, by reaſon I could rather go to *Argier* than to kill a *Turk*: So at laſt he agreed to this, to let me do what I would, Provided we killed none: at that time there being ſtill two *Turks* lying in the Cabin with him; So that he was to lie in the Cabin, that by his being there they ſhould miſtruſt nothing, which accordingly he did. And having bad Weather, and loſt the Company of the Man of War; the *Turks* ſeeing our diligence, made them careleſs of us.

So the ſecond night, after the Captain was gone to ſleep, I perſwaded one to lye in my Cabin, and ſo one in another, till at laſt it raining very much, I perſwaded them all down to ſleep; and when aſleep got their Arms in Poſſeſſion. Then ſaid I to the men of our Veſſel: Now have we the *Turks* at our Command; no man ſhall hurt any of them, for if you do, I will be againſt you: But this we will do, now they are under we will keep them ſo, and go to *May-York*. So when I had ordered ſome to keep the Doors, if any ſhould come out, ſtraightly charging the ſpilling of no Blood; and ſo altered our Courſe for *May York*, the which in the Morning we were fair by: So my Order was to our men, if any offer'd to come out, not to let out above one at a time. And in the morning one came out, expecting to have ſeen their own Country, but on the contrary it was *May-York*. Now, ſaid I to our men, be careful of the Door, for when he goes in, we ſhall ſee what they will do. And as ſoon as he told them we were going towards *May York*, they inſtead of riſing fell all to crying, for their hearts were taken from them. So they deſired they might not be ſold; the which I promiſed

they ſhould not. So ſoon as I had pacified them, then I went in to the Maſter, he not yet knowing what was done, and ſo he told their Captain what we had done, how that we had over-come his men, and that we were going for *May York*. At which unexpected News he Wept, and deſired the Maſter not to ſell him; the which he promiſed he would not. Then we told the Captain we would make a place to hide them in, where the *Spaniards* ſhould not find them; at which they were very glad, and we did accordingly. So when we came in, the Maſter went on Shoar with four more, and left me on board with the *Turks* which were ten. And when he had done his buſineſs, not taking Product, leſt the *Spaniards* ſhould come and ſee the *Turks*——. But at Night an *Engliſh* Maſter came on Board, being an Acquaintance; and after ſome Diſcourſe, we told him if he would not betray us, we would tell him what we had done; but we would not have the *Spaniards* to know it, leſt they ſhould take them from us; The which he promis'd but broke it; and would fain have had two or three of them, to have brought them for *England*; but we ſaw his end: And when he ſaw he could not prevail, he ſaid they were worth two or three hundred pieces of eight a piece; Whereat both the Maſter and I told him, if they would give many Thouſands, they ſhould not have one, for we hoped to ſend them home again.

So he looked upon us as Fools, becauſe we would not ſell them; the which I would not have done for the whole Iſland. But contrary to our expectations, he told the *Spaniards*, who threatned to take them from us: but ſo ſoon as we heard thereof, we called out all the *Turks*, and told them they muſt help us, for the *Spaniards* would take them from us. So they reſolvedly helped us, and we made all haſte to run from the *Spaniards*, the which pleaſed the *Turks* very well. So we put our ſelves to the hazard of the *Turks*, and being taken again, to ſave them

So we continued about ſix or ſeven days, not being willing to put into any Port of *Spain*, for fear of loſing of the *Turks*. We let them have all their liberty for four days, till they made an attempt to riſe, the which I foreſaw, and prevented with-

without any harm. I was very Courteous to them, at the which ſome of our men grumbled; ſaying, *I had more Care of the Turks than them*: My Anſwer was, *They are Strangers, I muſt treat them well.*

At laſt, I told the Maſter it might do well to go to the *Turks* Coaſt, for there it was more likely to miſs their Men of War than where we were; and alſo it might fall out ſo, that we might have an opportunity to put the *Turks* on Shoar: To which the Maſter agreed.

And in two days we were near the *Turks* Shore at a place called *Cape bone*, about Fifty Miles from *Argier*, as the *Turks* told us. So when we came about ſix miles from the Shore, it fell calm, and I had very much working in my mind, about getting them aſhore.

At laſt I went to the Maſter and told him, I had a great deſire to put the *Turks* on Shore, but how I knew not; for to give them the Boat, they might go and get Men and Arms, and ſo take us again; and to put half on Shoar, they would raiſe the Country and ſurpriſe us when we came with the reſt. But if he would let me go, and if three more would go with me, I would venture to put them on Shoar; to which he conſented.

So then I ſpoke to the men, and there were two more, and my ſelf and a Boy took in the 10 *Turks* all looſe, and went about ſix miles and put them on Shore in their own Countrey, within about four miles of two Towns which they knew. Withal we gave them about fifty Padas of Bread and other neceſſaries to Travel with. They would fain have enticed us to go to the Towns, telling us we ſhould have Wines, and many other things: as to their parts, I could have ventured with them. They all embraced me very kindly in their Arms when they went aſhore. They made one Riſing in the Boat when going aſhore, the which I prevented; and we parted with a great deal of love.

When we came home to *England*, the King came to the Veſſels ſide, and enquired an Account, the which the Maſter gave him.

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So this is as near as I can certifie thee; I have writ thee more atlarge to give thee the whole as it was; but thou mayst take what is the most material; and so I rest thine in that which can do good for evil, which ought to be the practice of all true men.

Liverpoole, the 30 of the fifth month, 1680. *Thomas Lurting.*

THE END.